The Seed is the Thing.

He was quite agitated, and his state made him conspicuous among the visitors that morning. This was obviously the first visit a middle aged European gentleman, slim and physically very fit. He came up the stairs, paid his respects to Shri Maharaj, and found himself a place and squatted on the floor quite easily. His movements were jerky, and he was obviously bursting with questions.

As Shri Maharaj looked at him, his eyes were suddenly filled with tears. Shri Maharaj smiled at him, and asked for the usual preliminary information. He was rather impatient as he gave the information that he had been interested in Vedaanta - he used the actual word - for the last twenty years, that he was horribly tired by the search over this long period, and that, when he thought he could bear it no longer, he had come across the book "I Am That". Immediately, he had got together the minimum amount of cash that was necessary, and had just arrived from Europe: he had not the slightest doubt that his search was over! Tears were flowing freely from his eyes and he could hardly control himself. It seemed as if his thirst for liberation was spilling over from his eyes, and he expected Shri Maharaj to hand him over ~~a full goblet~~ from his possessions ~~as thanked~~ "liberation".

Shri Maharaj sat still for quite some time with his eyes closed. Then he ~~said~~ asked the visitor if he were by now firmly convinced ~~in every fibre~~ that he was not the body. The visitor answered ~~that it~~ was quite clear that he was not the body but something other than the body, and, as ~~it~~ was clearly explained in the book, that something must be the knowledge I AM, the sense of BEING. But he added, he could not understand what was meant ~~what~~ by the suggestion that he should remain continuously with this knowledge I AM - what exactly was he supposed to do? Please,

he told Shri Maharaj, he was so very tired of words that he would be eternally grateful if he could be given a very brief answer!

Shri Maharaj said: "Very well, I shall give you a very brief answer. It is this – 'Reverse, go back to the source of your beingness.' Does it mean anything to you?" The visitor was again deeply moved by these words from Shri Maharaj and answered, "Yes, my heart accepts your answer as the Truth even before my head has tried to understand it. I am at peace and I am very grateful. I must go deeper into your answer."

Shri Maharaj then told him that he must understand the whole position clearly and instantly; he can do it only if he goes to the root of the matter – he must find out how the knowledge 'I AM' appeared first: "The seed is the thing. Find out the seed of this beingness, and you will find out the seed of the entire universe."

Shri Maharaj went on:

As you know, you have the body and in the body is the Praana or life force, and the consciousness (or the beingness or the knowledge 'I AM'). Now this total phenomenon of the human being – is it any different from the other creatures, or even the grass which sprouts up from the earth? Consider carefully. Suppose some water accumulates on some bare earth; after a time, the body of an insect forms itself, it begins to move, and it KNOWS that it exists. Then again, suppose a piece of bread is thrown in a corner and is left there for a time; soon the form of a worm makes its appearance, it begins to move, and it KNOWS that it exists. The egg of a hen, after the application of body heat by the hen for a certain length of time, suddenly breaks open, and a little chick appears, it begins to move, and it KNOWS that it exists. The sperm of the man germinates in the womb of the woman, and, after the ten months period, is delivered as the baby. The sperm, now in the form of a full-grown infant goes through

the states of sleeping and waking, carries out the physical functions, and, after a few months, KNOWS that it exists.

In all these four cases — the insect, the worm, the chicken and the human being — what is it that is really born? What is it that has "supervised" the process from conception to delivery? Is it not the knowledge I AM that has remained latent from conception to delivery, and in due course "born" in each different form? This beingness or consciousness — identical in all four cases, and a million other cases — finding itself without any kind of support, mistakenly identifies itself with the ~~form~~ particular form. In other words, what is really without any shape or form — the knowledge I AM, the sense of beingness (not ~~this or that~~ being this or being that but consciousness generally) — has ~~mistaken~~ limited itself to only one particular form, accepted its 'birth', and thereafter lives in the constant shadow of the terror of 'death'. And thus is born the NOTION of an individual personality or identity or Ego.

Now, do you see the source of the I-AM-ness? Is it not dependent on the body for its individual existence? and is not the body ~~no~~ only the germinated sperm which has developed itself? And, importantly, is ~~not~~ the sperm anything other than the essence of the food which consumed by the parents. And, finally, is not the food something thrown up by ~~the earth and~~ the four ~~other~~ elements (ether, sky, fire and water) through the medium of the fifth element — the earth?

Now, ~~is it clear to you~~ you see that the seed of the consciousness is traced to nothing but food, and the body is the 'food' of consciousness. As soon as the body dies, consciousness also disappears. And yet, consciousness is the "seed" of the entire universe! Every single individual, whenever he dreams, has a very similar experience of the world being created in consciousness. When a person is not quite awake and consciousness is just stirring, he dreams; and in his dream, in that minimal spot of consciousness is created an entire world, similar to the "real" world outside, all in a split-

second; and in that world are seen the earth, the Sun, hills and rivers, buildings, and people (including himself) behaving exactly like the people in the 'real' world. Whilst the dream goes on, the dream world is very real indeed and the experiences of the people, including himself, are extremely poignant and realistic, perhaps more so. But once he wakes up the entire dream world, with all its ~~the~~ realities that then existed, merges in the consciousness in which it was created. In the waking state, the world emerges because of the seed of ignorance (Maya - Consciousness, Beingness, Prakriti, Eeshwara etc. etc.), and takes you into a waking dream state! Both sleep and waking are misnomers because they are conceptual states in your dream. You dream that you are awake, you dream that you are asleep - and you do not realise that you are dreaming because you are still in the dream. Indeed, when you do realise that this is all a dream, you have already awakened! - only the Jnyaani knows true waking and true sleep.

At this stage, when the visitor was asked by Shri Maharaj ~~asked to~~ ~~visitor~~ if he had any questions on what he had heard so far, he promptly asked: What is the principle or conceptual mechanism behind the creation of the world?

Shri Maharaj ~~said~~ told the visitor that he had correctly used the word "conceptual mechanism" because the entire creation of the world is conceptual, and that it is most important to remember that fact and not to forget it in the midst of all the confusion of words and concepts. He said that the world was nothing but the "child of a barren woman"!

The original state - the Parabrahman - is unconditioned, without attributes, without form, without identity. Indeed in that state, there is nothing but fullness so that it is impossible to give it any name; for the sake of communication, a number of words have been used to 'indicate' that state. In that original state, prior to any thought, consciousness - the thought I AM - spontaneously rises into existence. How? Why? - for no

apparent reason, like a gentle wave on an expanse of water! This thought 'I AM' is the seed of the sound Om, consisting of the three sounds 'a', 'u', 'm'; these three sounds represent the three attributes - Sattva, Rajas, Tamas - which have produced the three states of waking, dreaming and deep sleep i.e. consciousness (or light); activity and rest. It is in the consciousness that the world emerges. Indeed, the very first thought 'I am' has created the sense of duality in the original state of unity. No creation can take place without duality - male and female, the parenthood principle, Purusha - Prakriti.

The creation of the world, as an appearance in consciousness, has a ten-fold aspect: the parent principle of duality; the ~~not~~ physical and chemical material being the essence of the five elements (ether, space or air, fire, water and earth) ~~in~~ under friction; and the three attributes of ~~the~~ Sattva, Rajas and Tamas - harmony, activity and slote (or rest). An individual may think that it is he who acts, but it is truly the essence of the five elements - the Prana, ~~or~~ the Life Force - which acts through the particular combination of the three attributes.

When the creation of the world is viewed in this perspective, it is easy to understand why the ~~action~~ thought and actions of one individual - which is actually nothing but a psycho-somatic apparatus - differ so much in quality and degree from the billions of other such individuals, why there are Mahatma Gandhis ~~and~~ at one end and Hitlers at the other. It is a fact that the fingerprints of one person can never be found on another person. ~~even~~ the leaves of the same tree are found to differ in some small way from one another. The reason is that the permutations and combinations of the five elements ~~and~~ plus the three attributes, ~~go~~ in their thousands of shades, would go into billions and billions. Let us, by all means, admire what we do ~~and love what~~ kind is admirable and love what we

stand really

Guru is lovable, but let us understand what it is that we love and admire, - not the conceptual individual, but the wonderful acting ability of the consciousness which is able to act at once millions of roles in this ~~worldly~~ dream-play that the world is!

It is necessary, once again, to remind you not to forget the essential ~~unity~~ unity between the Absolute and the relative, between the non-manifest and the manifest, not to get lost in the diversity and variety of the play of the Maya. Manifestation comes into existence only with the first basic concept: I AM. The sub-stratum is Noumenon which is total potentiality; with the arising of I-AM-NESS, it ~~mirrors~~ itself into the universe - the phenomenon - which only APPEARS to be exterior to Noumenon. In order to see itself, Noumenon objectifies itself into Phenomenon, and for this objectivisation, space and time as concepts have to be brought into existence. Phenomenon, therefore, is not something different, projected by Noumenon but is only noumenon itself, duly objectivised. It is necessary to understand this essential identity before the concept I-AM arose; once the concept arises, they are totally separate like subject and object.

When the impersonal consciousness manifests itself as, and identifies itself with, each physical form, the I-notion arises in human beings, and this I-notion, forgetting that it has no independent entity, ~~turns to~~ limits the subject into an object with intentions, wants and desires, and, therefore, ~~ego-tizes~~ renders ~~open~~ vulnerable to suffering. This is precisely the 'Bondage' from which liberation is sought.

And what is 'liberation'. Liberation, enlightenment or awakening is ~~to~~ nothing other than understanding profoundly - apperceiving - (a) that the seed of the manifestation is nothing other than the impersonal or universal consciousness, (b) that what is being sought is the unmanifested source of manifestation and (c) that therefore, the SEEKER itself is the SOUGHT.

Shri Maharaj concluded by summarising:

a) In the original state prevails I AM, without any conditioning, without attributes, without form or identity.

b) Then for no apparent reason arises the thought or concept I AM - it is universal or impersonal consciousness, on which the world appears as a living dream;

c) For consciousness to manifest itself, it needs a form, a physical body, with which it identifies itself, and thus starts the concept of bondage, with an imaginary objectivisation of 'I'. Whenever one thinks from the standpoint of this self-identification, one could be said to commit the original sin of turning a Subject (limitless potential) into an Object (limited actuality);

d) An object has no independent existence of its own, and therefore an object cannot awaken itself from the living dream, and yet the phantom individual, as an object, seeks some other object as 'Absolute' or 'Reality' or whatever;

e) If this is clear, one must reverse and go back to find out what one was - and so - always has been - before this consciousness arose; ~~and so the circle has been completed. The seeker~~ (f) at this stage comes to awakening that one is not only not the body but not even the consciousness but that = unnameable state prior to the arrival of consciousness;

(g) and so the circle is complete: the seeker is the sought - AND THERE IS NO THING.

In conclusion, therefore, understand profoundly that, as I, one is nonmental, and that the current condition of phenomenonality (THE SEED OF WHICH IS CONSCIOUSNESS) is a temporary one like a disease or an eclipse on nonmenality (your one's original, constant condition), and all one can do is to go through one's allotted span of time until the eclipse of phenomenality is over, and nonmenality reveals itself!